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DONATIONS AND SUBSCRIPTIONS

May be sent to H. W. Hubbard, Treasurer, 56 Reade Street, New York, or, when more convenient, to either of the Branch Offices.

ANNUAL MEETING OF THE A. M. A.

The Thirty-ninth Annual Meeting of the American Missionary Association will be held with the First Congregational Church, Madison, Wis., beginning Tuesday, Oct. 27, and closing Thursday evening, Oct. 29.

The sermon will be preached by the Rev. Reuen Thomas, D. D., of Brookline, Mass., on Tuesday evening, at 7:30 o'clock, to be followed by the Communion service.

The people of Madison will cordially welcome to their homes the officers, members, delegates and friends of the Association who may attend this meeting. Applications for hospitality should be sent to *F. J. Lamb*, Esq, Madison, Wis., before Oct. 10. Applicants will receive cards of introduction to families in which they will be entertained. Persons who have notified the Committee of their intention to attend the meeting, but who afterward decide not to attend, will please notify the Committee at once of the change of purpose.

Negotiations are in progress to secure reduced railroad fare for those attending the meeting.

BRADFORD ACADEMY,

An Institution for the Higher Education of Young Women,

BRADFORD, MASS.

INCORPORATED 1804.

CALENDAR.

The year 1884–85 closes with public anniversary, June 17, 1885.

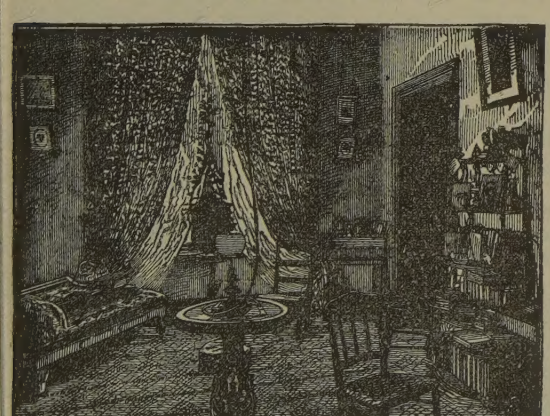
THE YEAR 1885–86.

First Term opens,	Tuesday, September 8, 1885.	First Term closes,	Wednesday, December 2, 1885.
Second Term opens,	Tuesday, December 8, 1885.	Second Term closes,	Friday, March 5, 1886.
Third Term opens,	Tuesday, March 23, 1886.	Third Term closes,	Wednesday, June 23, 1886.

Recess at Christmas time.

The academic year closes on the last Wednesday but one in June, and consists of three terms.

The year 1885–86 will commence on the second Tuesday in September.



PARLOR OF A SUITE.

EXPENSES.

BOARD, including washing, fuel, and lights.

First Term	$80.00
Second Term	90.00
Third Term	90.00

TUITION, includ'g English branches Latin and French, Greek or German, and Vocal Music in Classes ($20.00 per term), for the year 60.00

Total expenses for the year $320.00

Special terms to daughters of Missionaries and Clergymen.

No extras except the following:—

TUITION IN MUSIC AND ART: Instruction on Piano, per term, $20.00 to $40.00. Use of Piano one hour day, per term, $3.00. Instruction in Art, including Linear and Perspective Drawing, and Painting, according to the ability of the pupil, per term, $16.00.

Application may be made to MISS ANNIE E. JOHNSON, Principal. In case of failure after an engagement has been made, information should be given immediately. Inquiries in regard to expenses may be made of

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THE

AMERICAN MISSIONARY.

VOL. XXXIX. SEPTEMBER, 1885. No. 9.

American Missionary Association.

$365,000

NEEDED FOR THE CURRENT YEAR.

Your Committee are convinced that not less than a THOUSAND DOLLARS a day are imperatively demanded to perfect the admirably organized plans of the Association, even for the present, to say nothing of the pressing needs of the early future.—

[FINANCE COMMITTEE'S REPORT ADOPTED BY ANNUAL MEETING AT SALEM.]

THE FIGURES.

	Donations.	Legacies.	Totals.
Oct. 1, 1884, to July 31, 1885 -	$173,487.50	$27,665.02	$201,152.52
Oct. 1, 1883, to July 31, 1884 -	162,880.14	34,552.34	197,432.48
	Inc. $10,607.36	Dec. $6,887.32	Inc. $3,720.04

THE LAST APPEAL.

September closes our fiscal year. Shall it leave us with a debt? A glance at the call of the Salem meeting for $365,000, which we have kept as a standing notice at the head of our magazine all through the year, and then another glance at "The Figures" above, will show just how far short we were at the close of July. Were it not for the falling away in legacies, our outlook would be very assuring, but just there is the rub. The legacies are not in sight. The living must

come to the rescue. To cripple our work when the reasons for enlargement are most urgent, would be a great misfortune. To abandon or suspend any of our missions at such a time, would be a calamity; yet a debt such as now threatens will compel either one or the other, perhaps both. If we could bring ourselves to believe either that our friends desired to have the work cut down, or that they did not have the ability to relieve us, we would give up the struggle, bow to the inevitable, and begin to contract. But this we cannot do. Sense of duty to our constituents on the one hand and to our work on the other, leaves us no option but to still cry aloud and spare not for relief.

The month of September must bring to our treasury not far from $80,000 from living donors, if the work is to be saved. Can that amount be raised in so short a time? Yes, and twice over if the friends will take hold with determination. The New York *World* a few months ago undertook to raise from the people in small subscriptions $100,000, to erect the pedestal for the Bartholdi Statue, and did it. If an appeal for such an object evoked so liberal a response, can we doubt that if our appeal for Christ's sake, in behalf of the necessitous branch of His kingdom the American Missionary Association represents, is brought to the attention of the 400,000 Congregational church members of the country, they will answer back with the needed funds?

Gen. Grant is said to have had a theory that there came a time in battle when both forces were exhausted, and that victory always came to the force which in that supreme moment made a vigorous rally and passed the point. At the battle of Shiloh, when that point was reached, he drew his sword, and placing himself at the head of the nearest regiment, cried out, "Now is the time to drive them." The men responded with a will, the enthusiasm spread through the Union army, and—Shiloh was won.

This enemy of a debt has opposed us all through the year. We have not yet given in. With God's help, we won't give in till we make our report at the Madison meeting. But there is no denying the fact, we begin to feel exhausted. The time for a rally has come. Let that rally be made, and the victory is ours.

We have published as one of our standing wants—*a contribution from every Congregational church in the country.* Every Congregational association in the country has indorsed this want, and requested the churches to supply it. A great many churches have thus far during the year failed to give us a contribution. If between this time and the end of September, the non-contributing churches will fall into line, and give to us, each according to its ability, we are confident that the year would close without a debt. Isn't this something worth while to try for?

ANNUAL MEETING.

We call the especial attention of our readers to Article III. of our Constitution, which is as follows :

ART. III. Members of evangelical churches may be constituted members of this Association for life by the payment of thirty dollars into its treasury, with the written declaration at the time or times of payment that the sum is to be applied to constitute a designated person a life member, and such membership shall begin sixty days after the payment shall have been completed. Other persons, by the payment of the same sum, may be made life members, without the privilege of voting.

Every evangelical church which has within a year contributed to the funds of the Association and every State Conference or Association of such churches may appoint two delegates to the Annual Meeting of the Association. Such delegates, duly attested by credentials, shall be members of the Association for the year for which they were thus appointed.

The next Annual Meeting is to be held with the Congregational church, Madison, Wis., Oct. 27, 1885.

Will pastors and officers of the churches see to it that delegates are duly appointed and accredited? Let every Congregational church in the country make sure that its name is on the record as having taken a contribution for the A. M. A. before the end of September, and having thus secured a constitutional right to be represented, appoint and send on its delegates to the annual meeting. *For further notices see second page cover.*

We feel certain that we voice the sentiments of our constituents when we say that the presence of as many of the past workers of this Association as possible at the Madison Meeting in October would be very helpful. It will do us all good to look into the faces and take by the hands those who have wrought something of their thought and life into the great work of the South's regeneration. Let these veterans of what we may well designate the A. M. A. Division of the Grand Army of the Republic come out in force and by their presence give new inspiration to the great cause. We shall be very much obliged if all our old workers who intend to be present will be kind enough to send us their names.

A correspondent has discovered the fact that the published receipts in the July MISSIONARY show that eighteen per cent. of those receipts came in the form of tuition from our mission schools, and expresses his great satisfaction at the showing. We mention this that others who may not have noticed it, may know it. It is our policy to help, not to carry, those for whom we work. We encourage the spirit of independence so far as we can. Our ultimate aim is to bring churches and institutions to self-support, but among a people so poor and with so little prospect soon having much of this world's goods, the time must necessarily be

long way off. Ours is purely a missionary work. Our reward is in souls saved, manhood developed, and habits of industry and thrift formed. The regeneration of society is the great necessity that presses upon us, and must press for many years to come.

We thank our correspondent for writing us his appreciating observation. It should prove an additional incentive for our friends to take hold in these closing days of our fiscal year, and roll off every vestige of the threatening debt. The work must not be permitted to suffer Let us have a contribution from every Congregational Church in the land.

Several of the benevolent societies of the other denominations have recently closed their fiscal year with heavy debts. Now that the churches of those denominations are brought to face the fact that unless the debts are immediately wiped out, the mission work must be cut down, they are not willing to let the work suffer, and so they are at present engaged in taking up *special* contributions, to prevent the disaster. Would it not have been better had they realized the evil before the year closed, and by an effort filled the depleted treasuries, met the obligations, and so wound up the year free, with a clean field before them for the coming year? They all say so now, with emphasis. Is there not a lesson here for us? Shall we heed it?

Brethren, Pray for us; is the apostolic appeal our superintendent of Chinese Missions, Rev. Wm. C. Pond, sends out to the churches in his communication we publish this month. It is a stirring appeal. Don't fail to read it. We would suggest that at the next missionary concert it should by all means be read. It contains not only an interesting discussion of the relation our work among the Chinese in this country holds to the evangelization of China, but its thoughts, to say nothing of the appeal, are an inspiration to prayer.

Our readers, especially in the West, will please notice the change of address in our Chicago office as it appears on the cover. The new address is 151 *Washington Street.* For more than ten years it has been 112 *West* Washington Street. Through the Christian generosity of James W. Scoville, Esq., we have had our office through all these years at 112, free of rent. Contemplated changes in the building in the business interests of its owners compel our removal. Mr. Scoville's heart beats as warmly for the A. M. A. as ever. In the name of our constituents all over the land we very heartily thank our generous friend. Those who know Mr. Scoville, and in the West they are many, when they read these lines will say, "It is just like him." So it is, and therefore this expression of our gratitude is all the more hearty.

GENERAL GRANT.

Since the last issue of the AMERICAN MISSIONARY, the nation has been called to mourn the death of General Grant, and to pay the last tribute of respect to his memory. We are rapidly reaching the end of the long list of distinguished men who played the leading parts in the war for the suppression of rebellion and the abolition of slavery. Stars have been marked opposite most of the names. Only a few now remain. Not long, and they also will be starred.

In the list no name shines more brightly than that of Grant, and, as the years go by, there will come added lustre. He was characteristically a man of action. His achievements are his speeches. His sayings, sharp, crisp and to the point, are compendiums of argument in conclusion.

General Grant was not an abolitionist when the rebellion broke out. He was an ardent patriot. This, however, made him become an abolitionist. If the Union was to be preserved, if the supremacy of law was to be maintained, if the authority of republican government was to be vindicated, slavery must go. He saw this, he acted upon it. He welcomed colored soldiers to the armies under his command, he complimented their bravery, and trusted them in places where hard fighting was to be done. When he learned that the Confederates proposed to show colored prisoners no quarter, he promptly informed the Confederate officers that the colored troops were United States soldiers, and that for every United States soldier thus slain a Confederate soldier would have to give up his life. He thus stopped that infamous barbarity.

He continued to the last true to his convictions. Having fought for emancipation, he gave his voice and influence, when he became President, for enfranchisement, education and the protection of civil rights.

So, too, in reference to the Indian, he held high moral ground. In his first inaugural address he said, "The proper treatment of the original occupants of this land—the Indians—is one deserving of careful study. I will favor any course toward them which tends to their civilization, Christianization and ultimate citizenship." He has the honor of inaugurating the first administrative attempts ever made by the national government to achieve by Christian methods this most righteous and just end.

It is no wonder, then, that the serious loss felt at the death of this great man is so deep and so widespread. Well might the North and the South clasp hands over his grave, for in preserving the Union he was the defender of that which ought to be as dear to the one section as to the other. Well might the black man drop the tear of affectionate grief upon his coffin, and the red man lament that their Great Father has been taken, for in his invincible valor and superb generalship as a soldier, in his chivalrous magnanimity as a man, and in his humane Christian sentiments

as a ruler, he stood firm as a rock for justice and right. We are glad to join in the verdict so universally voiced by the people: "Well done, thou good and faithful servant."

The colored people of Washington held a large memorial meeting in honor of Gen. Grant. In the reasons given for the sincere gratitude felt towards the dead hero, we find the following: "Because he was the first President to nominate to high office men of our race, regardless of the objections of time-servers and timid men. He enforced the laws for the protection of the new citizen to the extent of his ability as warranted by the Constitution. He ever manifested a genuine sympathy for us in all our struggles for self-elevation to the full stature of citizenship, its privileges and immunities."

Thirty years ago John M. Langston, in going to make a visit upon Rutherford B. Hayes, had occasion to seek entertainment at the Neil House, in Columbus, Ohio, but was refused accommodations because of his yellow skin. During the week of the Grant Memorial Services in New York City, ex-President Hayes and ex-Minister Langston met in the corridor of the Fifth Avenue Hotel. By invitation Mr. Langston breakfasted with Mr. Hayes, and the only comment excited by the presence of these two gentlemen at the same table was: "How great a change has come over public sentiment." The sword of General Grant and the proclamation of Abraham Lincoln were mighty instruments in God's hands to bring about this change.

HEAR BOTH SIDES.

We are very glad to note from time to time the growing signs of good-will and friendship toward our work at the South; but we must caution our readers not to forget that these are merely the signs of a coming good time, not evidence that the good time has come. It is a most grievous wrong we do those who still suffer for righteousness' sake when, on the basis of exceptional evidence to the contrary, we conclude that all is loveliness and peace. We quote from a letter just received from a friend who, with his wife, has recently made a trip through the South, and upon whose mind some impressions were made that are all the more reliable as they were the result of careful observation. We suppress all names for obvious reasons. We will, however, say that it was in one of the larger cities of the South, and in connection with the work of one of our prominent schools that the impressions were formed:

"Find herein $40. I send this as a faint expression of my high esti-

mate of the devotion and self-sacrifice of all those engaged in teaching, preaching, or city mission work. In April last we repeated our call at the ——— Institute. You know much of the life and work of your laborers in the South. But to be able to rightly understand it a residence is needed long enough to get not glimpses, but a thorough acquaintance with the life and thought of the community. We found a marked change in business and social circles from the apparent state of feeling the year before—a freer expression of contempt and of hate for all who in any way favor helping up the lowly. For an intelligent, attractive and educated young woman just from the North to be hooted at and called 'a Yankee fool—a Yankee fool,' is poor pay for a tireless effort to help educate the despised Negro."

Rev. Mr. Bothwell, pastor of our church in New Orleans, recently sent a letter to the New Orleans *Times-Democrat*, in which he complains that Northern missionaries among the colored people are ostracised from Southern society. The paper published it, and the editor took occasion to notice it in the following editorial :

Rev. G. W. Bothwell writes, in a letter which we publish elsewhere, complaining that those who came into the South for the purpose of assisting in elevating and educating the colored race are socially ostracised, denied the society and companionship of the class to which they are accustomed at home, and thus left alone and solitary to carry on their work, with no encouraging hand held out to them.

We publish these remarks in order to take exception to them and to deny, emphatically, Mr. Bothwell's assertions. These stories of ostracism in the South are things of the past, and have long since been refuted and disproved. Not a few Northerners and Republicans who came down here used to air their persecutions in this matter until it was shown that they had no existence in fact, or that these people were asking for social recognition which they were not entitled to, and which they would not have received at home.

All this story of ostracism has been exposed by the Northern visitors to the South during the last few years, and particularly by those who came to the Exposition at New Orleans last year. Tributes have been paid to Southern hospitality in nearly every paper of the North. Mr. Dudley Warner declares emphatically that no distinction whatever is made in the reception of guests, whether they are from the North or the South ; all are received with equal hospitality and earnestness, and all the advantages of society are opened to them according to their station in life.

This statement of his, in which most of the Northern correspondents who came here join, may be taken as putting the case exactly. Strangers and new-comers in the South are received as they would be anywhere else. The society in which they mix is fixed by their own social standing, and not by the community ; in other words, they will in a very short time find their proper level.

This is the rule the world over. The American who goes to England will move in much the same grade of society as here, and has no reason to complain if the higher rank which he wants to enter remains closed to him.

We have the evidences of our senses and the testimony of Northern visitors to

the fact that there is no social ostracism here, and that every one is received and greeted as he is elsewhere, just in proportion to his deserts.

In sending his letter to the *Times-Democrat*, Mr. Bothwell was more particularly speaking for himself and the fourteen cultivated and devoted missionaries associated with him in labor at Straight University, but he is justified in assuming that what is true of the workers in New Orleans is true of the workers all over the South. Mr. Bothwell is right. He speaks the truth. It ought to be in the sight of Christian people at the South a burning disgrace that it is so, and yet this editor starts out by saying that Mr. Bothwell's charge is not true! Those who have been wronged, and who both know and feel that they have been wronged, are informed that they are mistaken; and then the editor gives such a definition of what Southerners think is the right way for Northerners to act when they come among them, that if they refuse conformity thereto they must expect ostracism, and they have no right to find fault if they are made to feel it. This is the way that newspapers such as the *Times-Democrat* pull wool over the eyes of some Northern readers, while they contradict statements truthfully made by those who speak that they do know, and testify that they have seen.

When wrong is done, give a definition that makes wrong right, and then deny that wrong has been done!

Is that honorable journalism? How long will the Christian people at the South allow such casuistry as makes the warp and woof of the above editorial to pass as their defense? Our missionaries are a band of intelligent, consecrated, self-denying, Christian men and women. The churches and the communities whence they have gone forth know that they are, and honor them with their love, and confidence and support. They have gone into the work out of sincere convictions of sacred duty. They are working among a class confessedly poor and neglected. They are doing their work with such fidelity and Christ-like demeanor that when the goodly-minded of the communities in which they labor can be induced to look into it, they are, almost without exception, compelled to testify that it is so. The very paper whose editorial we have printed, not long since spoke in glowing terms of the grand work Straight University is doing. We could easily fill our pages from month to month with the good things Southern papers are saying about our work, and yet we say—and we say it with grief, because it is a scandal to Christianity, unless we deny that there is such a thing as Christianity at the South—*These godly and devoted men and women are ostracised from Southern society.* He who denies this statement denies the truth. He who explains the fact covered by the statement, in such a way as to condemn our workers, slanders them, and he who argues in defense of the sentiment that approves such ostracism, must find his reasons outside of Christian ethics.

A CHRISTIAN ASSOCIATION WITHOUT CHRIST.

A few months ago three colored women purchased first-class tickets on a Chesapeake Bay steamer, but were denied first-class sleeping apartments. They brought suit against the steamboat company in a district court, and were awarded $100 each damages. The decision was appealed to the Circuit Court, which, however, a few weeks ago, reaffirmed the decision, and ordered the damages to stand. This settles the question of a Negro passenger's rights on all Chesapeake steamers. But, more than this, it honors the constitutional law of the land.

Just about the same time that the Circuit Court in Maryland was honoring the law by the righteousness of its decision in respect to the rights of colored people as citizens, a body of professedly Christian men in Tennessee were dishonoring the Gospel by the unrighteousness of their decision in respect to the rights of colored people as Christians. A Young Men's Christian Association Convention was to meet at Murfreesboro. Previous to the meeting, it was noised abroad that colored delegates were to be present. This created considerable uneasiness, not only on the part of the Y. M. C. A. Committee, but also on the part of the church in whose house the meetings were to be held. Finally the Church Committee announced that, if colored delegates were to be received, the church building could not be had under any circumstances. The Y. M. C. A. Committee assured them that the Negroes would not be received. When the time came, however, a colored man from Nashville, indignant at the treatment he had just received on the train, made his appearance at the church. He was advised by a "brother" that he was not wanted inside, that he had better go away quietly, and not try to force his way in. Considerable conversation took place, during which the colored brother wanted to know how about his railroad fare back to Nashville, if he did not attend the Convention. The white brethren assured him that they would "arrange" that matter, if he would only go. A member of that convention, on his return, reported to a public audience the way in which he had handled the matter. "I took him aside and said to him: 'You surely want to do in this matter as Christ would have done. And what would Christ have done if he had come to a place where he was told plainly that he was not wanted? He would not have forced himself into such a place, but would have gone quietly away and let them *hold their Christian Association without Him.*'" It is needless to add that the young colored man withdrew. A gentleman who heard the above report, says that it was made seemingly without the slightest sense on the part of the speaker of any incongruity.

Incongruities indeed! The State gives equality to the Negro, and the Church denies it. The Church, which ought to lead the State, drags be-

hind it. The Young Men's Christian Association of Tennessee is an infidel body. In denying that poor black man it has denied Christ. It cast Christ out of its membership, and told Him He was not wanted, and thrust in His hand a return ticket to Nashville. When Christ comes back, He may be expected to come in judgment, with a whip of small cords, to the hirelings and money-changers that infest His temple; for Christ does come sometimes when and where he is not wanted.—*The Independent.*

Many of our readers will remember the incident in Sojourner Truth's life, when visiting with a lady whose children had never seen a colored person, that one day the little girl in the family, thoroughly charmed with Sojourner's beauty of character, came to the old woman, and, throwing her arms around her neck, after giving her a kiss, exclaimed, "Aunty Sojourner, they told me you was black; but you ain't."

And now comes from the South the counterpart of this story. In the presence of some white persons, at Jonesboro, Tenn., one of Mrs. Nelson's colored scholars was saying something saucy about white folks, when the child was told, "You ought not to say anything against white folks when you have a white teacher." She replied, "Who?" "Why, Mrs. Nelson." Quick as lightning came the response, "She's not white." How true it is "one touch of nature makes us all akin," when that touch, takes on the form of kindness.

Mr. Rufus M. Taft, of Worcester, Mass., who has been laboring as our missionary among the people in the mountains of Tennessee, writes: "I rejoice to say that all the different stations are prosperous, and wherever I went the people were so eager to know the Gospel that it was a joyous work to me. A large number came out to bid me good-bye. All came together, natives and Northerners and our colored brethren. If the A. M. A. has accomplished nothing more, it has broken down the line of color, and to-day all mingle together in seeking after the pearl of great price. May God speed the work, and open the eyes, hearts and treasures of the Christian people all over our land to its needs."

We ask the attention of the Congregational Sunday-schools of the country to an effort our Financial Secretary of Indian Missions, Rev. Charles W. Shelton, is making to enlist the children in sustaining a proposed new mission among the Indians at Rosebud Agency, Dakota.

There are 8,000 Indian children that can be reached from this point for whom nothing is done, and for whose spiritual interest no one seems to care. It will cost about $8,000 to establish the mission, and then provision must be made to run it.

Here is a worthy object, specific and pathetically needy. Surely the

children of our Sunday-schools will be glad to help these neglected red children of the wild and far away prairie.

Mr. Shelton has prepared certificate shares of stock in this new mission, ten cents a share. Every one contributing ten cents is entitled to a certificate. The number of shares will be noted in accord with amount where more than one share is taken. The certificate is a very pretty design, showing Indians, Indian canoe, wigwams and church. Any school taking 300 shares will be furnished a large certificate for framing, and for every additional 300 shares, inclusive of the first, will have the privilege of nominating a life member in the American Missionary Association.

The children did nobly when the *John Brown* steamer for Africa was proposed. They did magnificently when the *New Morning Star* was laid upon their hearts. Now let them score another grand success in ta king up and putting through this proposed new mission at the Rosebud Agency for the 8,000 Indian children in Southern Dakota, who are now without any Christian privileges whatever.

For sample of certificate and tracts giving further information about the mission, send to Rev. Charles W. Shelton, Birmingham, Conn.

THE SOUTH.

BEREA COLLEGE.

Commencement was in many respects the same thing over again. The same crowd of 5,000, of all grades and colors, half listening in the great tabernacle, and half visiting through the fifty-acre grove. Three solid hours of orations and essays, and music by choir and band, with diplomas and remarks by the President in the forenoon. Picnics in all the most shady nooks at noon, with congratulations and expressions of surprise and wonder at the changes wrought in twenty-five years.

The uncommon things were—first, an ex-Confederate soldier from New Orleans, a writer of novels, discoursing to a Berea audience on "Christianity as the Business of Life," and mingling freely and sympathizingly in all the meetings and social gatherings of this anti-caste community. God bless George W. Cable. He came a stranger, but departed a brother beloved.

Another new thing was, that all promises of invited guests were fulfilled. This gave us an excellent address from Washington Gladden, which many who heard it wish to read, on the causes and remedy of poverty, ignorance and sin; and a rousing, inimitable, off-hand speech from Robert West.

It was a new thing in our experience that a prominent business man from New York should, without solicitation, and contrary to programme, call for the "hat" and put down himself $5,000 for a new "Recitation Hall," which he saw to be a great want of the college. The trustees have decided to commence preparations for building immediately, and it is hoped that another year will give us a fine structure of brick, three stories high, with sufficient rooms for recitations and literary societies, and temporary accommodations for the library and cabinet. But $5,000 will only begin it, and the college must not contract a debt.

One of the newest and most encouraging things was the speech of Judge Beckner, of Winchester, to the literary societies, and his few closing words on commencement day. Mr. Beckner is a prominent Kentucky Democrat, active and progressive in educational matters, and impartial in his dealings with all men. His mother, when left a widow, liberated all her slaves, and he honors his mother. His consent to address the literary societies was secured by Mr. Hathaway, one of our colored graduates, whose acquaintance he formed while teaching in Winchester, and by whom he was met at the depot and introduced to our people.

While Mr. Beckner did not fully and publicly indorse Berea, he spoke in highest praise of her work and influence in the State, and uttered no word and gave no sign of disapproval.

The first letter from returned guests says: "The retrospect of our visit to Berea will remain a delight for ever. What we saw and learned of your institution and the grand work you are doing was far beyond our most sanguine anticipations, and was the theme of conversation of the visiting party all the way to Cincinnati and even to Columbus."

E. H. Fairchild.

ATLANTA UNIVERSITY.

The baccalaureate sermon was delivered June 14, in the chapel of Stone Hall, by Rev. C. W. Francis, before the students and a large congregation of their friends.

The preacher took his text from Esther iv., 14, "And who knoweth whether thou art come to the kingdom for such a time as this." These words are out of a book in which the name of God does not occur, and yet the providence of God runs all through it like a golden thread. That providence has brought Esther to the crisis of her life. A cruel and crafty enemy has prepared a plot for her people. On the one hand we see a helpless and despised people; on the other, an untried queen. Will she cast in her lot with them and try to deliver them, or will she enjoy herself in the palace and let the people take care of themselves? This question comes, in substance, sometime in the life of every man. It will be our glory if, when God calls, we enter into the life of service instead of the life of self-indulgence. How are we to know when God thus calls us as he called Esther?

1. When he needs service. This constitutes the first great indication that he calls. Look abroad and see how many appeals come to every soul that has ability to do for God. Think of the need of education. According to the report of the School Commissioner for this State, more than fifty per cent. of the people among whom your lot is cast are without school privileges. There are communities within fifty miles of this city that have never had a school. There is not in the State a school building which is the property of a school board of education. Twenty years and more after freedom, there are counties where the people set free have no property except what they carry with them when they move. Half of the people are living in huts, with all that that implies. In this city more than one person is living by Voodooism. Within a week, in the capital city of our country, a mob broke in upon a company of physicians, drove them away and left the patient to die. There are communities within a hundred miles of this city where no girl can teach school with safety. I have myself been asked to send a boy teacher to one of these places for that reason. Is there not a call growing out of the need of service? Just now there is a great awakening on this subject, and a great spirit of inquiry, and new lines of effort are being opened.

2. The call to service reaches every one who has power. Has God given me a

voice, skill of hand, power of mind? That is God's call to me to enter into service. You have that call to-day in a peculiar sense. You have learned here with considerable thoroughness that you do not know much. You who have been here longest have learned that you know the least. You have learned some of the lines along which you may pick up knowledge. Education consists not in a mass of facts, but in ability to do. You have learned, too, that honest work lies at the foundation of good character and respectability. To do nothing and shine, to live on what is borrowed or sponged from others, is not decent. You have learned, or at least you have had an opportunity to learn, that dress does not make a man, still less a woman; that show and parade, and glitter and tinsel, and pretense and politeness, *mere* politeness, belong in their proper place. You have learned that character takes the first rank; that it is above culture as culture is above knowledge. Character that stamps itself on other people is of the first excellence. I have already taught you that it is not the best order first to "get on," then to "get honor," and finally to "get honest;" but reverse the order, and "getting on" will be sure to take care of itself if you secure character first.

So you have these two signs, the great need and a modest degree of qualification. You are not perfect; you have not been taught all that you need to know; but you have some acquirement. Now, are you going to *shine* simply, and startle the rustics, and put on that which will make a parade? Or are you going out to give to others what Christ has given you to give? If you recognize this voice, and are prompted to answer, let me point out two or three things that you will be likely to do if you are successful.

First, you will make yourselves examples of all that you expect the people around you to become. This is the largest piece of business you will have to do. It is the most effective way to make people become what you want them to be. So Esther did. In those three days of prayer and burden-bearing, she took the lead herself in prayer and effort.

Second, you will maintain and enlarge the powers you have. You have not finished, and you will not stop. You must fill up the reservoir and enlarge its capacity. You will not follow the example of some you have known who have grown weak and inefficient. It will need exertion to keep the measure of power you have. Day by day you must build yourselves up in knowledge and character until you have power as princes with God and with men as well. The source of your power is within you. It is what you are that will determine what you accomplish. This is more important than the matter of rights and privileges. God will take care of these in his own good time.

Third, you will cultivate a humble reliance on the source of all power. The work that you do, even angels might be ambitious to enter; and yet even they would not succeed without God. On the mountains and in the obscure valleys you are to have God with you. As the three in the fiery furnace were delivered by the presence of the Son of man, so you will have the Son of man with you. Through you He will reach the people, and strongholds will be thrown down and temples will be built up.

And now, members of the graduating classes, an old custom makes it right that I should say some special word to you. I want to commend you to the God of Esther and Mordecai, that you may have the strength and spirit that Mordecai had in the crisis of his life, and the firm courage and calm confidence of Esther, the beautiful queen, both combined. It is a joy of this hour that we may believe that you have all become followers of Christ, two-thirds of you having entered his service here. It would be no common disappointment if you should fail. But we do not expect any one of you to fail. Our hopes and prayers

KNOWLES INDUSTRIAL BUILDING OF ATLANTA UNIVERSITY.

go with you. May the Lord Jehovah be your stay and comfort. You know not how soon you may hear him say, "Enter into the joy of your Lord."

MECHANICAL DEPARTMENT OF ATLANTA UNIVERSITY.

A correspondent of the Boston *Advertiser* says: "I do not think there can be found in all the South a building so large or so admirably adapted to this special work as the recently erected Knowles Industrial Building. Built of brick, 100 by 44 feet, with two stories and basement, it stands as a worthy memorial of the late Mr. L. J. Knowles, of Worcester, Mass., whose widow, not long before her own death, appropriated $6,000 for its erection. One room, 40 by 50 feet, is furnished with 18 cabinet benches, each of which is supplied with a full set of carpenter's tools. There all the boys of the college, college preparatory and normal departments have had their regular 'recitations in wood-working,' occupying 7½ hours each week, in addition to their other studies. What is known as the 'mechanical course' in the university curriculum covers, at present, three years. The first year gives instruction in the use and care of the common wood-working tools, in the general principles of wood-working, and in working drawings with steel square and pencil. The second year gives further use of tools, with some application of principles in construction, and also the use of the wood-turning lathe and jig-saw; first steps in pattern-making; glazing; drawing with instruments; measuring lumber, and estimating for buildings. The third year gives an introduction to metal-working, beginning with the use of the blacksmith's tools and forge. The metal-working is to be carried on in the basement, which is already supplied with one forge. A portion of the building is to be furnished with an engine, giving power for machine saws, lathes, etc., and special rooms will be devoted to mechanical drawing and other purposes. This year the Board of Visitors was called upon to witness a class of college and college preparatory boys in actual work at the carpenters' benches, and to inspect some of the finished products of their year's instruction. Among these were such articles as a sawhorse, a common ladder, a step-ladder, a carpenter's tool-tray, a small flight of stairs, a seat, a gate, a wheelbarrow, tables of different sizes with drawers, a stand for flower pots, and an 'Eastlake' chiffonier. To save lumber and time, many of the articles are made in miniature, without, however, omitting any of the principles of construction."

COMMENCEMENT AT STRAIGHT UNIVERSITY.

The year has been full of work and success. Notwithstanding the many attractions the Exposition brought to the city, in no previous year has the attendance been so good or the interest kept up so well to the very last, and as a result of this all the exercises of Commencement were of unusual interest.

The Law Department has been well attended by a large class; ten passed the rigid examination required and received their degrees and diplomas. This school is growing in favor and success, and its Dean, Judge Alfred Shaw, has just cause to be proud.

The Theological Department, under Rev. G. W. Bothwell, has numbered twenty-eight, and held its first separate exercises this year, several of the students taking part and giving promise of future success in church work.

Mrs. Julia Ward Howe was engaged to address the literary societies on the evening of May 22, but severe illness preventing, Rev. Dr. Powell, who happened to be present, kindly consented to fill the gap. He also preached the baccalaureate sermon on Sunday evening.

On Monday night was the meeting of the Alumni Association, the principal feature of which was the address of Rev. A. E. P. Albert, of the class of '81. Mr. Albert is a rising man among his people. Endowed with a rare gift of oratory and with a great fund of common sense, it is safe to predict that he is one whom success will not spoil.

The exercises of the Theological class on Tuesday evening consisted of addresses, readings of Scripture, etc., by students, and showed evidence of hard study and thorough preparation.

Thursday evening was the annual concert and exhibition, and at this, as well as the exercise of graduation on Friday evening, the large auditorium of Central Church was crowded, chairs filling the aisles, and even every available "standing place" being full.

Straight has always been noted for her excellent music, and this year was no exception, Miss Platte proving, as she has on previous occasions, notably on the "Opening Day" of the colored exhibits at the Exposition, that she has leadership ability.

The exercises of Commencement evening commanded the close attention of the densely-packed room from beginning to close. The practice, begun last year, of having representatives of the Law School take part, is a good one, and may be regarded as a fixed custom. This year two gentlemen, Charles A. Roxborough and David B. Temple, delivered orations. That of Mr. Temple, who was Valedictorian of the college class of '83, showed a thorough study of his subject, and a power of delivery which will, we feel confident, insure him success at the bar, to which he has been admitted.

One of the undergraduate speakers was a young man from Honduras, who two years ago could not speak a word of English, but who has acquired such a mastery of the language that he has no trouble in expressing himself clearly. He has also made most commendable progress in every study, and will, without doubt, if his life is spared, make his mark in that central land which is so rapidly coming into notice.

Our graduating classes have never been large; the great city and its surroundings offer opportunities for remunerative work to all who possess a fair education, and too many of our boys are drawn away. This year especially, with the Exposition, the excitement and troubles of election, and nearly one-third of the State under water during the productive season, very many have been forced to leave school for work; but of those who have gone out, Straight has great reason to be proud.

During the year great interest has been taken in the Sunday-School, Temperance and Bands of Mercy, and reports from those who were unable for lack of means to complete the year, but have gone back to their homes, of the new schools and associations organized and working successfully, is a very encouraging feature. It is not what our students are doing here that is of so much importance, but what they are doing with this great lever in the way of uplifting their world when they go away from us.

R. C. Hitchcock.

ATHENS, ALA.

The close of the term found us all very tired, though greatly encouraged by the success of the year's work. The progress in all the departments has been very satisfactory. The people seem to think that this has been the most prosperous year ever experienced by Trinity school. Their judgment, of course, is not infalli-

ble, but we are glad to have them show so much interest and enthusiasm as they have manifested all through our examinations and closing exercises.

At our anniversary meeting I read to them Dr. Roy's letter, with such comments as the circumstances seemed to suggest. It was listened to with profound interest. Many were moved to tears by the touching words of Christian tenderness of the right royal apostle. I took occasion to emphasize what he said about the embarrassment of the society financially, and to impress the thought of the self-denial and sacrifice of our friends North, who furnish the means to operate this vast system of machinery for uplifting their people to a higher plane of civilization. The scene was made quite thrilling by the appearance on the platform of little Ella Thomason, who in a few simple words presented to the A. M. A. a small purse containing the avails of an entertainment given by the young people of Athens as a slight memorial of gratitude for the untold blessings of *twenty years.*

In behalf of the A. M. A. an acknowledgment was tendered to the young people and the old people and the children; for it seemed that all had a part in the offering; and I am sure that they all felt glad and happy in having done what they could. The amount contributed was eighteen dollars and sixty-five cents.

The great financial pressure under which the society labors is realized by the workers in the field; and could we make the burden lighter, our own hearts would be lighter, and the work less exhausting.

M. F. Wells.

PLEASANT HILL, TENN.

I could hardly forbear expressing to you this evening the joy I feel in view of the work of God to-day, both here at Pleasant Hill and at Pomona. The good Spirit is drawing hearts toward God and each other. The darkness disappears, and the true light is shining. The people here at Pleasant Hill are being gradually transformed. A change is coming over the *natives*, and so quiet that I hardly think they themselves realize it. The interest I am taking in their temporal affairs has given me a strong hold on their hearts. I preached to-day from words in Colossians iii., 11, "Christ is all." The services were deeply solemn and impressive.

At Pomona, things are brightening since I obtained the organ for them through our Brother Woodworth. They have taken hold with renewed courage, and voted to-day to have a contribution taken every Sabbath morning for the support of the Gospel among themselves, beginning with next Sabbath; an important step, surely.

I am more and more settled in the feeling that our dear Lord has given us the key to human hearts by feeding the hungry multitudes with loaves and fishes. I believe there never was a place on the face of the earth where this sort of influence is more needed than on these mountains, among these ignorant and poverty-stricken people; for, while they are thus poor and ignorant of books, there is a vein of genuine native common-sense and keensightedness which repudiates the idea of a man's preaching Heaven and eternity to them while he does not lift a finger to keep them from starvation, for these people (many of them) have come as near that point the past winter as possible and not reach it. I think I reached nearly a hundred families with garden seeds of many kinds this spring, also seed wheat, sent by our dear Brother Gregory, of Marblehead. These seeds preach the Gospel and feed the multitudes living in these mountain cabins.

B. Dodge.

THE INDIANS.

CLOSING EXERCISES AT SANTEE.

Seeing is believing, was my mental comment after witnessing the closing exercises of the Normal Training School, at Santee Agency, Neb. Heretofore my knowledge of the Indian and other missionary work had been obtained from ministers and missionaries in the East, and I must confess that I thought them given somewhat to exaggeration, as they told of the wonderful advancement of the pupils in the different fields, and then wound up with the customary plea for a liberal contribution, that inevitable finale. I can, however, conscientiously pardon the liberal use of adjectives since hearing these Indian pupils, and I am sure that there are many others who would have been highly entertained as well as pleasantly surprised.

Among other things was an industrial exhibit in the unfinished dining hall. The work from the blacksmith, carpenter and shoe shops was acknowledged by all the judges to be above the average. On a table near by the work of the classes in drawing was tastefully arranged. This is the first year that drawing has been taught, and pupils as well as teachers are delighted with the result. Many of the students show considerable talent in drawing and skill in penmanship. Here also is a table covered with bread, brown and white, pies and gingerbread. The boys and girls alike compete for the prizes in this department, and in the brown bread the boys came out ahead, calling forth hearty applause. What interested me most was the display of sewing. I never saw such beautiful hand-work as most of these Santee girls are able to do. We had considerable fun asking people whether they thought such and such pieces were made by hand or on the machine. The answer invariably was "By the machine, of course." When the under side was shown them, revealing the neat back-stitching, they made no effort to conceal their surprise.

The exercises of the week closed with a literary entertainment, consisting of recitations, readings, solos, duets, quartets, etc. The pupils as a rule are very fond of music, and many do nicely in both instrumental and vocal.

One of the quartets, "Speed Away," was illustrative of a pretty Indian superstition. A few days after the death of a young lady, some little birds that are just learning to sing are taken to the grave of the loved one, and there told with heart-broken messages of love to follow her to the Spirit Land and sing to her alone. This romantic little custom was well brought out in the touching song.

When we take into consideration that only twelve or eighteen months ago many of these pupils were wild, painted blanket-wearers, as have been their ancestors before them, we can more fully appreciate the advancement they have made. Santee is beautifully located, and a happier set of pupils it would be difficult to find.

ELLA WORDEN.

THE CHINESE.

"BRETHREN, PRAY FOR US."

REV. W. C. POND.

Our brother, Jee Gam, known by face to some of the readers of the MISSIONARY, through his addresses delivered some years since in many

cities of the East, has been for three months past detailed for a sort of evangelistic service, visiting and preaching once a week at each one of six of our missions in San Francisco and vicinity. Every week, on a set day, he reports to me his experiences, and we study the situation together. What he said to me ten days ago has been ringing in my ears ever since, and has prompted the request which heads this article. There was nothing new or strange about it. The facts he had encountered were only such as we could not but foreknow he would encounter; just such as are encountered everywhere. Yet his simple, heartfelt statement touched me, set me to fresh thinking on old themes, and made me feel that I must *pray*, and must ask others to *pray*, with stronger faith and an intenser yearning. "The boys seem interested in what I tell them," he said. "They listen well. They say it is all true. But seems to me their *hearts are very hard.*" "Hard hearts! Just so," I said to myself. "Hard hearts!"—over and over it has come to me. The insuperable obstacle that marks the limit of a Christian laborer's effectiveness and the beginning of his despair!

What shall change these hard hearts? An ancient promise comes to mind about God's taking away the stony heart and giving a heart of flesh; and with this an ancient proviso applicable to all promises: "I will yet, for this, be *inquired of*, * * * saith the Lord." And so, I am moved to send forth this appeal: "Brethren, pray for us."

I am conscious that it may seem to some like nothing more than the thousand and first repetition of a long ago stereotyped request, that some may almost fancy that they hear the drawl and whine in which the request would be uttered, if I were speaking audibly; and this makes one shrink, reluctant at such risks, to ask a brother's prayers. But we *must* have them; we cannot go forward without this power that is pledged to us in answer to believing and united prayer; and pledged in answer to that alone. And so I issue this appeal, and beg for immediate and earnest responses: Brethren, pray for us.

The mission was never before so widely extended as now. Never did we have quite so many schools, nor have our schools, on the whole, so well furnished for Christian and saving work. I am planning to secure, if possible, more preaching, and more intelligent and effective preaching during the next fiscal year, than we have ever had hitherto. I hope to storm some strongholds of Satan where our work heretofore has been comparatively unsuccessful. And, as I thus canvass the opportunities, measure the possibilities, which another fiscal year will bring, hope alternates with fear, and the appeal crowds itself to my lips again: Brethren, pray for us! How great the gladness would be of harvest work among these darkened souls! How far beyond human measurement the results of a Pentecostal outpouring of the Spirit on these representatives of that great empire of darkness across the sea! It would go farther to solve the really hard prob-

lem which the existence of so large an alien element among us must involve, than all the restrictive legislation ever proposed could do. For, thank God, the institutions and the spirit of our country still are such that to Christianize an alien is to make him alien no longer. And, little as the politicians may be disposed to recognize the fact, the historian of a century hence will surely see and say, that the living power—the life-force—which wrought over into one homogeneous nation such heterogeneous elements as have been crowding in upon us from all shores, was the Spirit of God working through the Gospel of His Son.

But while I think thus of the bearing of such a blessing on our own land, my heart kindles to an even intenser desire as I think of its reaction upon China; the "Great Awakening" there to which it might lead; the breaking of the bonds of both physical and spiritual servitude; the rousing of a spirit of inquiry; the raising up of an army of witnesses and evangelists to respond to that spirit of inquiry, and point their lost countrymen to the Lamb of God that taketh away the sin of the world.

This is the *one* thing now needful; this power that breaks hard hearts, and thus transforms the curious and interested listeners into loyal disciples, forsaking all to follow Christ. And so, once more, closing as I began, I send forth our appeal—*Brethren, pray for us!*

"A STRANGER AND YE TOOK ME IN."

That far celestial land
Sends forth a swarming band,
O'er seas to roam;
Those sons of China toil,
To gather on our soil
A treasure like rich spoil,
Without a home.

Shall we not "welcome" give,
Their souls anew help live,
Where'er they roam?
How careful we should lead!
How prayerful teach to read!
Of Jesus tell indeed,
To Him help come.

Now 'mid enshrouding night
They lift their eyes for light,
And stretch the hand
Ye sons of God, give aid,
Till these in grace arrayed,
For Christ shall gain new made
Their native land.

J. M. Lord

BUREAU OF WOMAN'S WORK.

MISS D. E. EMERSON, SECRETARY.

THE OLD COLORED AUNTY AT THE SOUTH.

Our missionary, who sends us the following story about Aunty B.'s missionary bag, adds that her picture ought to go with it, as she is one of the old aunties who are fast disappearing. It should encourage, certainly, the hearts of

our friends at the North as they see in this old woman a loving devotion to Christ that even in extreme poverty manifests itself.

THE WIDOW'S MITE.

Aunty B. is very old and feeble. A few years ago she succeeded in getting a little cabin built which makes a comfortable home for her, but she depends upon friends for her support mostly. Sometimes she is able to take her basket of cakes, candy and peanuts on her arm and go out to sell as in former years, but these days come after long intervals now. Last week she was very sick. "I thought sure the Lord had come for me, I was in so much misery," she said; but she revived and was out to church Sunday, though it was a dull day. Then, again, her place was filled at the women's missionary meeting Monday afternoon, when I read and talked to them of the widow's mite. But Wednesday night she was absent from the prayer meeting. I went the next day to learn the reason. "The ground was so damp I didn't dare to go with only these cloth shoes. Please ask Mrs. D. if she has any old rubbers." I found she had some, and went in to carry them.

"Oh, Miss F., the Lord did send you," she called out as soon as she saw me coming.

"Well, Aunty, had you any special reason for wishing to see me?"

"That I had. I went to see you, but you wasn't in. There's my money I promised," handing me a little bag nearly full of pennies.

"What is this, Aunty?"

"Why, the Lord's money. I made that bag for missionary money right smart while ago, and every penny I gets goes in there. The Lord helps me get it. I went down street to-day and got some."

I hardly felt like taking so much from her scanty supply, and asked her if it was not too much to give.

"No; *that* is the Lord's. He'll give me more. I trus' Him for it."

"But, Aunty, you said you needed overshoes; here is almost enough to get them; hadn't you better take it for that purpose?"

"No; I give it to the Lord. It's His. I get the rubbers some way."

"But have you any money to carry to church to-morrow?" I said, fearing she might not quite understand that the church envelopes were to be provided for first.

"Yes; I have that all ready. I takes care of that—has another bag for the envelope money."

"How are you to get something to eat?"

"Oh, Mrs. D. sends me my dinner every day, and that helps right smart. Then my daughter brings me a little when she comes from the country, and I gets a little now and then selling cakes."

"Well, Aunty, I do not see as I can get around you. This money must be for the Lord."

"Yes, it is hard to get round one who does business up yonder, as the man said. I tries to be honest to the Lord. I did think I'd take the money for the rubbers; 'but no, it is the Lord's,' I said. 'He'll give them to me some way.'"

"Here they are. Mrs. D. sent them to you," I said, taking out the package.

"Bless her dear soul all the way to Heaven! She feed me, and now she send me the rubbers. I told you so. I knows the Master would send them. Don't you see, we never loses anything by giving to the Lord? He way up yonder."

"I think He is nearer than that. I feel that He is right here, Aunty, with us now. I called on a sick woman this morning, and as I talked, read and prayed with her, I was sure He was very near us, as He always is when His children talk of His goodness to them."

"Who was it you visited?"

"Mrs. M., down by the F. street church. She is very low, only waiting for the Lord to call her home."

"Oh, I know her. She is a sweet, good woman. She was so kind to Sister I. and Mrs. C. in their last sickness. I'll go and see her. Sister I. is gone, but I'll let her know I don't forget her kindness to them."

"But it is a long walk for you."

"Yes; but I'll get there by the help of the Lord, nows I have the rubbers."

"Well, good evening, Aunty."

"Good evening, and tell Mrs. D. I thank her a thousand times for the rubbers."

I came home thinking that the seed sown by the story of "Uncle Ben's Bag," told in our missionary meeting some time ago, was now bearing fruit; that the poor widows were still casting their mites into the Lord's treasury, and if we all gave in proportion to our means, as some of these lowly ones do, it would be filled to overflowing.

WHITE BOYS AND GIRLS AT THE NORTH.

A missionary society of young people in Derry, N. H., having forwarded $50 to sustain an Indian girl in our Santee Mission School, through its treasurer, Miss Caroline M. Underhill, sends the following account, showing how the money was raised. As there may be others wishing to know how they may best work for the Master, we take pleasure in publishing it. There is nothing like using the head and the hands and the heart all together in working for the Master.

We formed last September, and immediately began to devise means for raising the necessary funds. During the summer we girls had been raising everlastings. Only a few, two or three, had any luck, and we sold part round here to different people who desired them. We got twenty-five cents for a hundred. Two or three of the boys raised potatoes and sold them. This year one of the boys has beans. About Christmas time we began work upon evergreens, making wreaths, for which we got ten cents apiece. Five of us went to Manchester and sold them whenever we could. Another thing was frying Saratoga chips. We obtained our idea from a story in the "Life and Light." We got our orders before and then filled them. We used to fry between ten and twenty quarts each time. This work was not as nice as the other; it was hot and disagreeable; but we always had fun from whatever we did, besides the feeling that we might be doing good. As to our club meetings, we have had very few. Only when there is business to attend to do we have them, but we try to keep our eyes open for ideas meantime. We do not always obtain our money thus. We sometimes get up entertainments. Year before last we had a "milkmaids' reception." It was quite a success. We made from it more than $37. We have only sixteen working members. They join by paying ten cents yearly and a cent a week. The honorary members become so by paying twenty-five cents annually. Could you not send me some ideas that you may know, by which we can work in the future? I hope this may help some society to work by, as we got our ideas partly from accounts of other clubs. We should all be pleased to receive letters concerning the Santee Agency. We feel encouraged by the news that Ettie has become an earnest Christian and is trying to do what she can.

CHILDREN'S PAGE.

VERA'S "KINDERGARTEN."

Vera had just heard of the old woman who lived in a shoe, and that spicy Mother Goose jingle strangely impressed the bright-eyed, dark-skinned little girl. Not that Vera's mamma bore the slightest resemblance to the renowned but distracted old woman; for Mrs. Vera knew nothing about nerves, and placidly regarded the gambols of her numerous flock without the shadow of a foreboding.

Not so Vera. Thoughtful and sensitive, the problems of life bore heavily upon her young shoulders. "If chil'ens only came growed up," she sighed, "'twould be a heap easier. There's another young un to tote, an' however shall I find time to read or study? It was jus' tol'rable before, but now I feel like a little old shoe-mother, an' I'd like to send Jack an' Dave an' Luce to bed, an' keep 'em there for the next three years. Only I should want 'em to keep on growin', of course."

"Sho, now, honey, larnin' 's a fine thing, but it oughter not make one fly in the face o' Prov'dence. An' I's don't want to hear anudder word 'bout that heathen shoe-woman. Chil'ens grow mighty quick, an' you'll go ter school 'gain right soon. For my part, I's proud of such a peart lot of little uns!" And Vera's cheerful mamma walked quickly away to her daily work at the hotel, leaving a very dejected little woman to straighten affairs in the tiny cabin.

"Mis' Smith 's comin', Mis' Smith 's comin'!" shouted a chorus of voices. Did a gleam of sunlight transfigure the dingy room, or was it Miss Smith's sweet face that produced the magical effect? Vera hastened to offer the best chair to the beloved teacher.

"No, thank you, Vera; I shall be late if I stop. I looked in to say that I'd call on my way home each night, and just run through your lessons with you. Don't worry if you have no time to study. And why couldn't you form these small people into a class, and teach them a part of each day? It would be capital practice. You know you are to take my place one of these days," and Miss Smith was gone. But Vera watched her from the door with a rapt face. "I could kiss the very groun' she walks on," she murmured, as she turned with a light heart to her work.

The older children were hurried off to school, and Vera was left with the four little ones. "After all, the baby 's very little trouble," said Vera; "she sleeps 'bout all the time. Come, you, Jack, Dave, Luce, don't you want to play somethin' pretty? I'll teach you to sing jus' like we do at school."

They proved apt pupils, and day after day they added to their little stock of ideas, for under Miss Smith's direction, Vera began to instruct them in various ways.

"Why, you are having a real little kindergarten," said Miss Smith one day, and when she explained the meaning of the term, Vera felt rewarded for all her patient efforts. Soon some of the neighbors begged to send their little ones, until Vera's "kindergarten" numbered ten children.

The school year closed, and the dear teacher went to her Northern home, but Vera was happy in the conviction that those months had not been entirely lost time to her.

"You have certainly improved in your studies," Miss Smith had said, "although you have labored under great disadvantages, and your little effort to benefit others has helped you wonderfully. You have developed a real talent for teaching, and you will do excellent work some day."

And Vera had replied with moist eyes, "'Pears like I shall be somebody some day, an' 'twill be because I had the dearest, kindest teacher that ever lived. God bless 'er always!"

And Mrs. Vera had drawn herself up proudly when the neighbors sung Vera's praises. "Yes, her 's right smart, my Vera. It 's in 'er, runs in the blood, ye know. My man has some eddication, he's mighty quick at figgers, an' so was his father afore 'im. Vera comes of good stock; no common line of cullered pussons."

E. E. B.

EBONY AND PEARL.

Our Dinah has a baby
That you really ought to see;
Its skin is black all over,
Like a piece of ebony;
Its hair is black, and curly, too,
And Dinah never fails
To braid it so it stands around
Its head in little tails.
We play together, now and then,
And both of us get hurt;
But Dinah's baby seldom cries,
And never shows the dirt;
Is real good-natured all the time,
And that's the reason, maybe,
Why everybody makes a fuss
With Dinah's little baby.

My skin is white and satin-soft,
My mother calls me Pearl,
And says there never, never was
So sweet a little girl!
And Dinah's baby stares at me,
And I keep staring back;
She wonders why I am so white,
I wonder why she's black.
And Dinah gives her loving hugs
And kisses that must be,
I really think, as sweet as those
My mother gives to me.
Oh, mothers' hearts are all alike,
And that's the reason, maybe,
Why every mother thinks she has
The very nicest baby.

JOSEPHINE POLLARD.

RECEIPTS FOR JULY, 1885.

MAINE, $286.35.

Biddeford. Pavilion Ch., 19; Miss O. Emery, 1	$20 00
Castine. S. S. Class, by F. W. Foster, *for Student Aid, Tougaloo U*	1 00
Dennysville. Cong. Ch	18 60
Farmington. "Friends," Bbl. of C., *for Wilmington, N. C.*	
Hampden. Cong. Ch., 3.84; Chas. E. Hicks, 50 cts	4 34
Lewiston. Pine St. Cong. Sab. Sch	14 82
Machias. Cong. Sab. Sch	10 00
Mechanics Falls. Cong. Ch	5 36
Poland. Cong. Ch	2 82
Portland. State St. Cong. Ch., in part, 150; Williston Ch., 50	200 00
Vassalborough. E. B. Sayer	3 00
Waterville. "Friends," Bbl. of C., *for Wilmington, N. C.*; 2.25 *for Freight*	2 25
West Minot. Cong. Ch	1 00
Winthrop. "Friends," Bbl. of C., *for Wilmington, N. C*; 3.16 *for Freight*	3 16

NEW HAMPSHIRE, $579.74.

Auburn. Mrs. Sally Coult	25 00
Bedford. Rev. and Mrs. D. H. Colcord	4 00
Bennington. Cong. Ch. and Soc	20 00
Boscawen. Cong. Ch. and Soc	16 00
Concord. A. J. Herbert	1 00
Derry. Young People's Miss'y Club, by C. M. Underhill, *for Indian Scholarship*	50 00
Dublin. Cong. Ch	7 37
Durham. Cong. Ch	30 00
Fitzwilliam. Cong. Ch. and Soc	25 00
Franconia. C. G. Noyes	$10 00
Hampstead. Ann M. Howard	5 00
Hudson. Cong. Ch. and Soc	6 00
Keene. First Cong. Sab. Sch	45 45
Keene. Mrs. N. R. Cooke and S. S. Class, Second Ch., *for Share*	20 00
Littleton. "A Friend"	5 00
Lyme. Cong. Ch. and Soc., to const. W. B. WINSLOW L. M.	33 23
Manchester. First Cong. Ch., and Soc., 34.59, to const. NATHAN C. FITTS L. M.; C. B. Southworth, 25	59 59
Mount Vernon. Cong. Sab. Sch., *for Student Aid, Atlanta U*	15 00
Nashua. First Cong. Ch. and Soc	19 77
Plaistow, N. H., and North Haverhill, Mass. Cong. Ch. and Soc	125 58
Winchester. Cong. Ch. and Soc	31 05
	$554 04

LEGACY.

Cornish. Estate of Sarah W. Westgate, by Albert E. Wellman, Trustee Cong. Soc	25 70
	$579 74

VERMONT, $195.03.

Barre. First Cong. Ch	27 33
Barton. Cong. Ch. and Soc	17 25
Charlotte. Nettie A. Parker	25 00
Irasburg. Cong. Sab. Sch	10 50
Jericho. Second Cong. Ch. and Soc	7 25
Johnson. Cong. Ch., 12; "Friends," 2.50	14 50
Manchester. Miss E. J. Kellogg	5 00
Norwich. Cong. Ch. and Soc	10 00

Swanton. Cong. Ch $17 58
West Brattleboro. Cong. Ch 12 52
West Charleston. Cong. Ch..... 7 50
Wilmington. Union Cong. Ch..... 5 00
Woodstock. Cong Ch... ..... 17 74
By Mrs Henry Fairbanks, *for McIntosh, Ga.*—Guilford. Miss S. M. Tyler, 2.—Johnson. Sab. Sch., 11.86.—Newfane. Ladies, 4..... 17 86

MASSACHUSETTS, $5,706.84.

Abington. Cong. Ch. and Soc 64 12
Amesbury. Cong. Ch..... 10 08
Amherst. First Cong. Ch 35 00
Andover. Rev. F. H. Johnson..... 100 00
Boston. Mrs. C. A. Spaulding, *for Student Aid, Straight U.*, 50; Miss'y Soc., N. E. Conservatory of Music, *for Indian M., Oahe, Dak., freight*, 3; "A Friend," *for Indian M., Oahe, Dak.*, 1.—Brookline. Major Louis Cabot, *for Kittrell, N. C.*, 400; Harvard Ch. and Soc, 75.43.—Chelsea. Woman's Union H. M. Band, *for Miss'y, Chattanooga, Tenn.*, 100.—Dorchester. Second Cong. Ch. and Soc, 135.26.—South Boston. Phillips Ch. and Soc., 100.—West Roxbury. So. Evan. Ch. and Soc., 28.87... 893 56
Bedford. Cong. Ch..... 19 92
Beverly. Dane St. Ch. and Soc..... 150 51
Braintree. South. Cong. Ch. and Soc... 32 70
Brimfield. Miss P. C. Browning, 13.25; Mrs. J. S. Webber, 3..... 16 25
Campello. Mrs. Benj. Southworth, *for Share*..... 20 00
Charlton. Cong. Ch. and Sab. Sch..... 14 68
Colerain. Prudence B. Smith 2 00
Danvers Centre. Cong. Ch., *for Student Rooms, Williamsburg, Ky* 5 00
Easthampton. First Cong. Ch. and Soc. 54 29
Everett. Cong. Ch. and Soc 6 00
Fitchburg. Mrs. E. M. Dickinson..... 6 00
Gardner. Woman's Miss'y Soc., *for Indian M., Santee Agency*... ... 50 00
Gloucester. Mrs. Nancy E. Brooks..... 50 00
Greenfield. Second Cong. Ch..... 246 00
Greenfield. Sab. Sch. Class of Miss E. F. Osgood, *for Student Aid, Atlanta U.*.. 28 00
Hadley. E. Porter... ... ... 10 00
Haverhill. North Cong. Ch. and Soc., 200; Mrs. Eliza W. Merrill, 50; Cen. Cong. Ch. and Soc, 28..... 278 00
Haydenville. Cong. Ch. and Soc .. 13 88
Holliston. Cong. Ch. and Soc., 117.11; "Bible Christians of Dist. No. 4," 25.. 142 11
Hopkinton. Cong. Sab. Sch., *for Student Aid, Mobile, Ala* 5 00
Lynn. First Ch. of Christ, 10.86; J. Peter Woodbury, 1..... 11 86
Malden. First Cong. Ch. and Soc., 63.59; Chas. Heath, 5; "A Friend," 1.... ... 69 59
Medford. Mystic Ch and Soc 115 80
Millbury. First Cong. Ch. and Soc 50 53
Monterey. Cong. Ch.... ..... 16 00
Natick. Cong. Ch 50 00
Newburyport. "A Friend".. ..... 5 00
New Marlboro. Cong. Ch 1 45
Newton. Eliot Ch. and Soc. 100 00
Newton Centre. First Cong. Ch. and Soc.. ..... 81 52
Newton Centre. First Cong. Sab. Sch., *for Chattanooga, Tenn* 25 00
Newtonville. Mrs. J. W. Hayes 25 00
Norfolk. Cong. Sab. Sch..... 11 45
North Adams. First Cong. Ch..... 58 67
North Brookfield. First Cong. Ch. and Soc..... 50 00
Oxford. First Cong. Ch. and Soc... ... 22 95
Paxton. First Cong. Ch..... 8 85
Plymouth. Church of Pilgrimage..... 65 83
Reading. "Friend"..... ... 4 50
Salem. "A Friend," *for Indian M., Santee Agency, Neb*... ..... 5 00
Shelburne. Cong. Ch..... ..... 15 83
Shelburne Falls. Silas Trowbridge to const. L. P. TROWBRIDGE L. M..... $50 00
Sherborn. Pilgrim Ch. and Soc..... 30 00
South Amherst. Cong. Ch 4 53
South Deerfield. Cong. Ch. and Sab. Sch..... ..... 20 80
South Dennis. Cong. Ch 15 00
Southfield. Cong. Ch.. ..... 4 30
Southfield. Cong. Ch., Communion Set, *for Troy, N. C.*
South Hadley Falls. Cong. Ch. and Parish..... ... . 33 00
South Hadley Falls. H. W. Taylor, *for Indian M., Fort Berthold, Dak.*..... 10 00
South Williamstown. Cong. Ch. and Soc. 13 60
Spencer. First Cong. Ch. and Soc..... 94 85
Sutton. Cong. Ch. and Soc..... 42 04
Templeton. Trin. Soc... ..... 12 85
Topsfield. Cong Ch., adl. 50c. Correction. In Aug. number Harriet E. Perkins L. M. should read HARRIS E. PERKINS... 50
Wakefield. Rev. John W. Chickering, D. D., "in memory of his deceased wife," 100; Cong. Ch. and Soc., 73.39. 173 39
Waltham. Trin. Cong. Ch. and Soc..... 56 83
Waltham. Cong. Ch. and Sab. Sch., Pkg. S. S. Hymn Books.
Webster. First Cong. Ch. and Soc..... 25 00
Wellesley Hills. "A Friend"..... 336 00
Wenham. Cong. Ch. and Soc 2 55
West Brookfield. Cong. Ch. and Soc.... 45 00
Westminster. "A Friend" 5 00
West Newbury. "A Friend" 5 00
Winchendon. Atlanta Soc, *for Student Aid, Atlanta U*..... ... . 38 00
Worcester. Union Ch. and Soc , 145.71; Salem St. Ch., 70; Piedmont Ch., 60... 275 71
Worcester. Old So. Sab. Sch. *for little Indian boys* and to const. MRS. ISADORA J. COOK L. M 35 00
Worcester. Primary and Intermediate Classes Piedmont Sab. Sch. *for Student Aid, Atlanta U*..... .. 33 00
By Charles Marsh, Treas. Hampden Benev. Assn.: Chicopee. Second, 31.30; Third, 14.51.—Longmeadow. Gents' Benev. Soc., 24.45; Ladies' Benev. Soc., 14.70.—Springfield. First, 27.40; North, 70.59; South, 77.84.—West Springfield. Park st., 17.67.—Wilbraham. 18.50..... 296 96
——. "Massachusetts"..... 150 00
——. "G. B.," "Massachusetts"..... 100 00
$4,956 84

LEGACIES.

Cambridge. Estate of A. E. Hilldreth.. 500 00
Medfield. Estate of Mrs. Elizabeth L. Daniels, by Mrs. Mary B. Lovell, Ex. 250 00
$5,706 84

RHODE ISLAND, $197.20.

Central Falls. Cong. Ch..... 80 00
Newport. Miss Sophia L. Little.... .... 6 00
North Scituate. Cong. Ch 2 00
Pawtucket. Cong. Ch..... 109 20

CONNECTICUT, $4,503.41.

Berlin. Second Cong. Ch..... 20 84
Bridgeport. Second Cong. Sab. Sch. (25 of which *for Tillotson C. and N. Inst.*)..... .. 50 00
Bridgeport. Second Cong. Ch 37 00
Central Village. Chas. H. Rogers, M. D. 10 00
Colchester. First Cong. Ch 93 48
Colebrook. Cong Ch..... .. .. 15 06
Collinsville. "A Friend"..... 2 00
Cornwall. First Cong. Ch..... .... 20 27
Durham. First Cong. Ch..... 12 51
East Hartford. Edward A. Williams, 35; Susan F. Elmer, 25..... 60 00
Ellington. Cong Sab. Sch. 25 00
Fairfield. Mrs. Jona. Sturgess, 25; Mrs. Henry L. Curtis, 10, *for Indian M.*... 35 00

Fair Haven. Second Cong. Ch..... $59 10
Farmington. Cong. Ch..... 59 98
Greenfield Hill. Cong. Ch..... 17 18
Hadlyme. Cong. Sab. Sch..... 10 98
Hanover. Cong. Ch. and Soc..... 16 00
Jewett City. Cong. Ch. and Soc..... 12 20
Lakeville. "A Friend"..... 5 00
Lebanon. First Cong. Ch..... 32 48
Lebanon. First Ch..... 16 00
Ledyard. Cong. Ch..... 8 00
Litchfield. "Friends," 149.50; Cong. Sab. Sch., 25; Robert W. Kelley, 5, *for Indian M.*..... 179 50
Marlborough. Cong. Ch. and Soc..... 7 83
Middlefield. Cong. Ch., to const. MRS. SARAH DICKINSON L. M..... 55 32
Middletown. First Ch..... 68 69
Milford. First Cong. Ch., *for Rosebud Indian M.*, Dak..... 5 50
Millbrook. Mrs Elizabeth Pinney..... 1 00
Milton. Cong. Ch..... 3 00
Monroe. Mrs. F. A. Curtiss and Miss H. L. Curtiss..... 10 00
New Britain. First Ch of Christ..... 75 66
Norwich. Ladies of Broadway Ch., 75.50; Ladies, by Abby S. Benjamin, 2, *for Conn. Sch., Quitman, Ga*..... 77 50
Norwich Town. "* Cong Ch.," 21; Charles B. Baldwin, 10..... 31 00
Salisbury. Cong. Ch..... 51 01
Saugatuck. Cong. Soc..... 18 00
Sharon. Cong. Ch. and Soc., 59 15; Miss Terrett's Class, 3.35; *for Student Aid, Atlanta U.*..... 62 50
Stamford. First. Cong. Ch. Sab. Sch..... 24 72
Wallingford. Cong. Ch..... 31 57
Wapping. Cong. Sab. Sch..... 10 03
Westford. Cong. Ch..... 5 00
West Hartford. Anson Chappell..... 10 00
Westville. "A Friend"..... 10 00
Winsted. First Cong Ch. (40 of which *for Indian M.*), 88 to const. DEA. DAVID STRONG, DEA. H. P. WETMORE and ORLO S. REXFORD L. Ms.; "A Friend," 2..... 90 00
——. "A Friend," *for Beach Inst., Savannah, Ga*..... 40 00
——. "A Friend"..... 17 50
$1,503 41

LEGACY.

Berlin. Estate of J. T. Hart, by E. T. Hart, Ex..... 3,000 00
$4,503 41

NEW YORK, $3,272 49.

Albany. Ladies H. M. Soc., *for Missionary, Tougaloo, Miss.*, by Mrs. L. H. Cobb, Treas. W. H. M. U..... 20 00
Baldwinsville. Howard Carter, *for four Students preparing for the Ministry.* 200 00
Binghamton. First. Cong. Ch..... 129 58
Brooklyn. Alanson Trask, *for Girls' School-house, Indian M., Oahe, Dak.*. 1,500 00
Brooklyn. Puritan Ch., 19.25; Mrs. Wardner, Pkg. Books and Papers..... 19 25
Broome Co. "A Friend, a portion held in trust for the Master's use"..... 500 00
East Bloomfield. Cong. Ch..... 51 36
Fairport. J. E. Howard..... 50 00
Jamesport. Cong. Ch..... 3 00
Lima. Miss Clara M. Janes..... 1 00
Morrisville. Cong. Ch..... 11 03
New York. S. T. Gordon, 200; American Bible Soc., Grant of Scriptures, val. 408.50..... 200 00
New York. Presbyterian Board, *for Indian M., Santee Agency, Neb*..... 435 97
New York Broadway Tab., Bethany Mission, Bethany Sew. Sch., *for Indian Girl, Fort Berthold, Dak*..... 32 60
Oswego. Mrs. Martha Dodge..... 2 00
Penn Yan. W. M. Taylor..... 2 00
Perry Centre. ——..... 10 00
Poughkeepsie. Cong Ch..... 26 60
Rochester. Wm. L. Peabody..... 25 00
Rochester. ra C. Goodridge, *for Talladega C.*..... $5 00
Saratoga. Rev. C. M Whittlesey and family, *for Talladega C.*..... 2 50
Stamford. Rev. L. E. Richards, 10; "Friends," 20.10, *for Talladega C.*... 30 10
Triangle. By Gerrit S. Morse, Second-hand Communion Set, *for Oaks, N. C.*
Warsaw. By R. J. Booth, Pkg. Papers.
——. "Friends," by Miss Anna Coffin..... 15 50

NEW JERSEY, $113.50

Arlington. "A Friend"..... 3 50
East Orange. L. F. Hovey..... 20 00
Jersey City. First Cong. Ch. Sab. Sch., *for Indian Girl, Santee Agency, Neb.*. 25 00
Newark. "W. H. B."..... 15 00
Short Hills. A. B. Jennings, *for Indian M., Fort Berthold, Dak*..... 50 00
Somerville. Case Books and Papers.

PENNSYLVANIA, $81.00.

Centre Road. J. A. Scovel..... 30 00
Philadelphia. T. D. Quincy..... 40 00
Sewickley. Miss E. H. Tite, *for Indian M.*..... 1 00
Shire Oak. Jane Wilson..... 5 00
Spring Creek. Cong. Ch..... 2 65
West Spring Creek. Cong. Ch..... 2 35

OHIO, $868.08.

Ashland. Mrs. Eliza Thomson..... 2 28
Bellevue. "Happy Workers," *for Student Aid, Fisk U.*..... 10 00
Claridon. Emma E. Stebbins..... 5 00
Columbus. Ladies' Miss. Soc. of First Cong. Ch., *for Ladies' Island, S. C.*... 25 00
Columbus. Eastwood Cong. Ch..... 10 24
Cuyahoga Falls. Cong. Ch., *for Straight U.*..... 14 00
Elyria. First Cong. Ch..... 50
Harmar. Cong. Ch..... 130 05
Jersey. Mrs. L. Sinnet..... 10 00
Lenox. Cong. Ch..... 6 00
Mansfield. Miss Susan M. Sturges..... 25 00
Oberlin. J. L Burrill, *for Indian School, Oahe, Dak.*..... 500 00
Painesville. First Ch. (5 of which for Indian M.), 57.96, to const. MISS HATTIE E. YOUNG L. M.; Cong. Soc. of Lake Erie Sem., 17.80..... 75 76
Randolph. W. J. Dickinson..... 10 00
Toledo. Mrs. Eliza H. Weed..... 10 00
Toledo. Second Cong. Ch., *for Straight U.*..... 6 00
West Williamsfield. Cong. Ch. and Soc. 3 25
Willoughby. Cong. Ch..... 25 00

ILLINOIS, $526.25.

Byron. Cong. Ch..... 13 40
Chicago. South Cong. Ch., 116.50; First Cong. Ch., 100; N. E. Cong. Ch., 33.62; Western Av Cong. Ch., 20.16 270 28
Hinsdale. Cong. Ch..... 33 25
Homer. Cong. Ch..... 14 00
Illini. Sab. Sch., 7.27; Little Girls' Miss'y Soc., 2.73..... 10 00
Lyonsville. Ladies' Miss'y Soc., *for Miss'y, Mobile, Ala*..... 8 50
Malta. Cong. Ch. S. S..... 5 00
Millburn. Cong. Ch..... 7 80
Millburn. "Woodbine Band," *for Woodbine, Ky.*..... 6 00
Moline. Ladies' Mission Circle of Cong. Ch., *for Miss'y, Austin, Tex*..... 10 00
Morrison. Cong. Ch..... 35 00
Nora. G. W. Warner..... 10 00
Oak Park. "I. E. B. of Cong. Ch."..... 5 00
Ottawa. First Cong. Ch..... 25 00
Peoria. Rev. A. A. Stevens..... 10 00
Plainfield. Cong. Ch..... 8 00
Roseville. Mr and Mrs. L. C. Axtell, 25; Cong. Ch., 8..... 33 00
Winnetka. Cong. Ch..... 22 02

MICHIGAN, $632.91.

Ann Arbor. Friends in Cong. Soc., 46.75; Cong. Sab. Sch., 25; Ladies' Home Miss'y Soc. Cong. Ch., 15; Other friends, 29.50, *for Building Fund, Pleasant Hill, Tenn.*	$116 25
Armada. Cong. Ch., *for Straight U*	25 35
Calumet. Robert Dobbie	35 00
Clinton. Cong. Ch	10 00
Columbus. Cong. Ch	8 66
Detroit. "Friends," *for Building Fund, Pleasant Hill, Tenn*	15 65
Detroit. Trumbull Av. Cong. Ch	9 00
Dorr. Cong. Ch	3 00
Galesburg. "A Friend"	300 00
Grand Rapids. First Cong. Sab. Sch., *for Rev J. H. H. Sengstacke*	20 00
Litchfield. Y. P. M. Soc., *for Miss'y, Austin, Tex.*	5 00
Memphis. Cheerful Workers' Soc	2 00
Middleville. Cong. Ch	3 00
Morenci. Cong. Ch	6 00
Romeo. Cong. Ch., 40; Mrs. Grover, 10, *for Straight U*	50 00
Sparta. Rev L. Curtiss	2 00
Wayne. Cong. Ch., *for Straight U*	12 00
White Lake. Robert Garner	10 00

WISCONSIN, $268 62.

Beloit. First Cong. Ch., 133.44; Lyman Meacham, 2	135 44
Blake's Prairie. Cong. Ch	3 48
Bristol and Paris. Ladies of Cong Ch., *for Miss'y, Austin, Tex*	10 00
Eau Claire. Ladies' Miss'y Soc., *for Miss'y, Austin, Tex*	18 23
Janesville. First Cong. Ch	45 00
Kenosha. Dr. Thomas Gillespie	5 00
Lake Geneva. First Cong Ch	15 00
Milton. Cong. Ch	19 00
Racine. Ladies of Presb. and Cong. Chs., *for Miss'y, Austin. Tex*	10 50
Waukesha. Cong. Ch	2 00
	$263 65

LEGACY.

Madison. Estate of A. Nesmith	4 97
	$268 62

IOWA, $217.76.

Anamosa. Cong. Ch. and Soc	29 28
Cedar Falls. Ladies of Cong. Ch., Box of C., *for New Orleans, La.*	
Charles City. First Cong. Ch. and Soc	35 57
Davenport. Edwards Cong. Ch	5 00
Farragut. Cong. Ch	40 51
Glenwood. Ladies, Bbl. of Papers, *for New Orleans, La.*	
Lewis. Cong. Ch	19 75
McGregor. Ladies' Missionary Soc	7 00
Ottumwa. First Cong. Ch	50 00
Reinbeck. Cong. Ch, Sab. Sch. Concert	5 15
Rock Rapids. Rev. C. H. Morse	1 50
Waterloo. Cong. Ch. and Soc., 14; Rev. M. K. Cross, 10	24 00

MINNESOTA, $282.00.

Alexandria. Ladies' Miss'y Soc., *for Share*	20 00
Austin. Cong. Union Ch., 20.38; "A Friend," 3	23 38
Elk River. Cong. Ch	5 70
Excelsior. Cong. Ch	19 75
Faribault. Cong. Ch	35 20
Glyndon. Union Ch	17 94
Hamilton. Cong. Ch	10 80
Minneapolis. Plymouth Ch	23 10
Northfield. "Minnesota Friends"	100 00
Saint Paul. Plym. Cong. Ch	26 13

KANSAS, $20.00.

Carbondale. Cong. Ch	2 00
Topeka. H. G. Lyons	13 00
White City. Cong. Ch	5 00

NEBRASKA, $23.83.

Arlington. Cong. Ch	$10 00
Genoa. Cong. Ch	3 15
Wahoo. Cong. Ch	5 25
West Point. Cong Ch	5 43

COLORADO, $11.79.

Denver. Cong. Ch., 10, and Sab. Sch., 1.79	11 79

DAKOTA, $10.00.

Erie. "A Friend"	5 00
Lake Preston. Cong. Ch	5 00

CALIFORNIA, $1,707.70.

San Francisco. The California Chinese Mission	1,676 70
National City. First Cong. Ch	31 00

KENTUCKY, $57.85.

Lexington. Rent	1 85
Williamsburg. Tuition	56 00

TENNESSEE, 43.24.

Jonesborough. Tuition, 8.05; Mrs. Julia B. Nelson, 5	13 05
Knoxville. Second Cong. Ch	12 00
Memphis. Tuition	5 00
Nashville. Jackson St. Cong. Ch	5 00
Pomona. Cong. Ch	8 19

NORTH CAROLINA, $12.00.

Wilmington. Cong. Ch	10 00
Wilmington. Tuition	2 00

SOUTH CAROLINA, $312.65.

Charleston. Tuition, 297.65; Cong. Ch., 15	312 65

GEORGIA, $200.78.

Atlanta. Teachers and Students of Atlanta U., *for Indian M*	20 00
Atlanta. Storrs Sch., Kindergarten, Tuition	10 30
Byron. Cong. Ch	1 30
Macon. Cong. Ch. and Sab. Sch., 31.25, to const. DEA. WILLIS EPPS L.M.; Tuition, 1; Rent, 3.75	36 00
Rutland. Cong. Ch	1 15
Savannah. Tuition, 115; Cong. Ch., 16.03	131 03
Woodville. Rev. J. H. H. Sengstacke	1 00

ALABAMA, $89.35.

Marion. Cong. Ch	10 00
Montgomery. Cong. Ch	15 00
Selma. Cong. Ch	22 70
Talladega. Tuition	41 65

FLORIDA, $10.00.

Saint Augustine. Rent	10 00

MISSISSIPPI, $3,045.50.

Tougaloo. State Appropriation, *for Tougaloo U*	3,000 00
Tougaloo. Rent	45 50

MISSOURI, $68.95.

Amity. Cong. Ch	18 00
Lamar. Cong. Ch	16 70
Lebanon. Cong. Ch., 15.25, and Sab. Sch., 2.75	18 00
St. Joseph. Tabernacle Cong. Ch	16 25

TEXAS, $41.50.

Helena. South West Texas Ass'n	41 50

INCOMES, $802.55.

Avery Fund, *for Mendi M*	602 55
Graves Library Fund, *for Atlanta U*	150 00
Plumb Scholarship Fund, *for Fisk U*	50 00

CANADA, $7.00.

Montreal. "C. A."	$5 00
Sweetsburgh. "H. W. S."	2 00
Total for July	$24,195 87
Total from Oct. 1 to July 31	$201,152.52

RECEIPTS OF THE CALIFORNIA CHINESE MISSION.

FROM FEB. 1 TO JULY 10, 1885. E. PALACHE, TREASURER.

FROM AUXILIARY MISSIONS:—Alameda, Chinese Mon. Off's, 3.—Alturas. Rev. G. Griffiths, 10; Mon. Off's, 6.35.—Marysville. Chinese Mon. Off's, 47.40.—Oroville. Chinese Mon. Off's, 22.60.—Petaluma. Chinese Mon. Off's, 14 35; H. P. Brainerd, 2; J. S. Van Doren, 2.—Sacramento. Chinese Mon. Off's, 48.—San Diego. G. W. Marston, 30; Ladies' Miss'y Soc., 15; "Friends," 7; Chinese Special Off's, 23.65; Chinese Mon. Off's, 5 75.—Santa Barbara. Chinese Mon. Off's, 2.—Santa Cruz. Cong. Ch., 8; Anniversary Coll., 7.40; Chinese Mon. Off's, 29.60.—Tulare. Cong. Ch., 3.75; "Friends," 8; Mrs. A. M. Sanders, 2; Chinese Special Off's, 18; Chinese Mon. Off's, 1.60 ..... $317 45

FROM CHURCHES: — San Francisco. Bethany Ch. (Americans), W. Johnstone, 5; Mrs. S. C. Hazleton, 5; Chas. Wilson, 3; Robert Brown, 3; Miss Carrie W. Pond, 3; Miss Helen W. Pond, 2.50; Miss H. W. Pond, 2; Mr. and Mrs. Weppen, 3; Miss Effie Gunnison, 1; Miss Annie Fennell, 1; Dea. J. A. Snook, 1; (Chinese) Central Sch., Mon. Off's, 18.25; Annual Membership, 5; Barnes Sch., Annual Memberships, 22; Bethany Sch., Mon. Off's, 7; West Sch., Mon Off's, 19.70; North Sch., Mon. Off's, 3 80. — Vacaville. Cong. Ch., Mrs. H. Scott, 2 ..... $107 25

FROM INDIVIDUAL HELPERS:—Balfour, Guthrie & Co., 500; Alexander Balfour and Hon. Stephen Williamson, of Liverpool, Eng., 250 each, through Balfour, Guthrie & Co.; J. J. Felt, 25; Robert Dickson, 20 ..... 1,045 00

FROM EASTERN FRIENDS:—Bangor, Me., Hon. E. R. Burpee, 100; West Hampstead, N. H., Miss C. A. Irving, 2; Amherst, Mass., Mrs. Rhoda A. Lester, 100; Joseph K. Chickering, 5 ..... 207 00

Total $1,676 70

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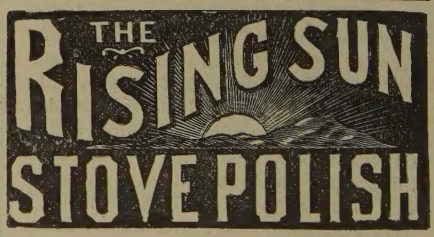

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